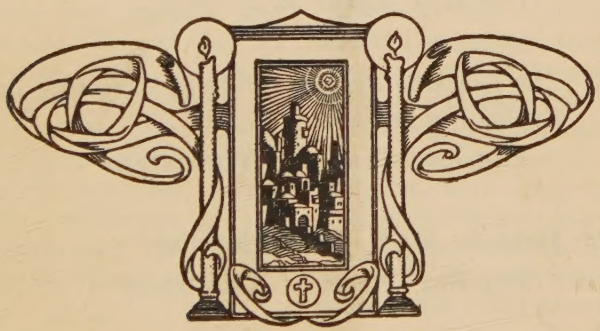
The MINISTER'S QUARTERLY

Continuing The Seminar Quarterly

VOLUME X: No. 1 FEBRUARY, 1954

v.10-12
– Dec 1956

Issued in the Interest of Christian Worship and Preaching



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Editor

Published quarterly by
THE DEPARTMENT OF THE MINISTRY
OF THE CONGREGATIONAL CHRISTIAN CHURCHES
287 Fourth Avenue New York 10, N. Y.

SINGLE COPIES 15 CENTS. ANNUAL SUBSCRIPTION 50 CENTS per year

Entered as second-class matter March 2, 1945, at the Post Office at New York, N. Y., under Act of March 3, 1879

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All communications relating to subscriptions should be addressed to the office of The General Council, Room 915, 287 Fourth Avenue, New York 10, N. Y.

All contributions (typewritten where possible) should be addressed to the Editor: Dr. G. G. Atkins, with stamped envelope for return in case of non-acceptance. Till further notice address all communications to Editor c/o Council office.

Concerning the Devotional Life

The Editor

ONCE a phrase gets "set"—so to speak—it is as difficult to change as a footprint first made in soft ement. It creates its own association lines nd chooses domains of thought for its wn administration. The "Devotional ife" is one of these phrases. Its con-otations are almost entirely religious—least when it is hyphenated, though as n adjective—or better an attitude, "de-otion" and "devoted" have ends to seek nd cling to beyond easy enumeration, but hey have one thing in common; they arry the predominant forces of life with hem.

"Devotion" is monopolistic. One may like" what one pleases, but "likes" have enerally a shallow root-hold and they re easy to transplant. "Devotions" carry vith them dreams and loyalties and eeds; they irradiate life and may fill rom rim to rim the whole horizon of ur being. The splendors of life are de-otions worthy of our powers. Such de-otions in return carry with them their tting empowerments and count no cost oo great for their fulfillments. All this eeds no elaboration—only observation, nd some measure of self-examination.

* * *

Causes, ends and interests recognize all his. They cultivate some form of devo-ional life—for their own ends and their echniques, in general, follow similar pat-erns. They have their devotional meet-ngs—though they usually do not so name hem—devotional speakers and devotional terature—generally professional litera-ure—and even devotional hymns. Men vho rarely see a prayer-meeting in action eally do about the same things their pious orebears did in prayer-meeting—though vith paucity of prayer—and like it, while he prayer-meeting fades out of the pic-ure. Something is wrong somewhere—or else something is inadequately right. But "the cultivation of the devotional life" goes on.

* * *

But the editor is pretty sure of one thing: if the friendly Rotarians in whose fellowship he once rejoiced had been invited to attend a meeting for "the cultivation of the Devotional Life" or be fined or eventually dropped from membership for non-attendance, they would have approached the Osborne Hotel with reluctant steps. As it was, they came gladly and liked it and maintained on the whole a high percentage of attendance. Names do make a difference.

Suppose one puts it thus: the vertebrate quality of the meetings of the service clubs is that they really do serve in manifold and useful capacities. The devotions were and are in the overtones of their meetings: enhanced friendships, a heightened appreciation of their order and the recognition, confused or unconfused that what they were doing from day to day grew in significance and they were finding a higher level for life, which is on the whole what the cultivation of the devotional life really means.

* * *

In its quest for domination, the church eventually took possession of time and made its calendar of holy days and its drama of the Christian Year. All this A. V. G. Allen has told with clarity and charm in his *History of Christian Institutions*—a book still well worth reading. It notes amongst so many other things the conformity of the Christian Year to institutions older than Christianity and to the magisterial processes of earth and sky, rebaptizing them in the Christian faith. (In our northern hemisphere "Lent" is the season of lengthening days, and it

adds to the wonder of vernal resurrections the sovereignty of the empty tomb.)

The reformed churches thought the "Christian Year" too much cluttered up —as indeed it was—and they made a clean sweep of saints days and festivals. But time, in the long last, takes out of the waste basket many things too hastily thrown therein, and while the non-liturgical churches have both subtracted from the Latin Catholic calendar and added to it, there is enough left (and added) to give patterned forms to Lenten preaching, though most of the saints are left at rest, save for All Saints Day.

The emphases are shifted in preaching. Lenten preaching tends to become doctrinal, and the season colors our worship. We seek in such ways to deepen the devotional life, secure an unusual fidelity to church services and, it may be, minor austerities. There is, for all these purposes, a great body of classic devotional literature and our more modern aids such as our Daily Devotions and the Fellowship of Prayer which other communions parallel. Such little books have a really vast circulation as though the kind of devotions which prayer meetings once represented had changed their form but not their spirit.

* * *

Washington Gladden said (see Culver Nelson's admirable article in a late issue of *Advance*) that he "sought a religion which laid hold upon life with both hands" and it may be that our current devotional literature is too meditative and too subjective, dwelling too much upon attitudes and not enough upon deeds and ends. But they tell us that deeds and ends are the issues of meditation and that our inner responses to Christian life and faith become character and conduct.

At any rate it is good to be recalled to the concerns and values of the soul—in a time when they are so sadly neglected at so sure a cost. There may have been times when the affairs of the soul may have been overstressed to the neglect of other interests which it was the mandate of the soul to mediate and transform. That is no longer so. Our civilizations are in the way of forgetting that they have a soul—or should have.

Whatever recalls us to the enduring qualities and value of life and lifts our meditations where, in the Psalmist's prayer, they are acceptable to God unveils for us the sovereign devotions whose light falling upon the common ways of life transforms them into stages of a celestial pilgrimage.

* * *

The Commission on the Ministry plans to consider the relations of the theological schools to their students and vice versa. They will thus make themselves an understudy of Providence to hear a considerable variety of prayers and complaints. This should be a rewarding field. If the Commission can set out in plain words workable ways in which future ministers can be well trained, they will be rendering the churches a great service.

Amongst other complaints, students say that their schools do not do enough for their devotional lives. They would, one thinks, find it difficult to explain themselves. Perhaps they seek something like Jeremy Taylor's Holy Living and Holy Dying—which, by the way, they would be profited to read if only for the magic of its English style. If they mean that our seminaries are not evoking a full and glowing devotion to the Christian ministry, that is something for their teachers searchingly to consider.

* * *

But one suspects that they are really seeking an inner glow which their routine does not provide. One confesses that parts of a theological curricula are desiccated provender—much, as in all study, depends upon the teacher. The correction is to look beyond the detail to the issue. If there is any devotion which can and should lay hold of life in all its rooting and ranges, it is, for those truly called, the devotion to the Christian ministry and whatever in that pursuit confers present power and promises future usefulness.

is a cultivation of the life devotional—and spiritual—life which has a power to kindle enduring forms of consecration.

* * *

Whether the long, long controversies over the validity of the various orders of clerical ordination has served the cultivation of the devotional life may be questioned, although scholars and writers have devoted themselves unreservedly to it. They have created a voluminous literature and profoundly hindered church unity. The chasms they have created go deeper than anything else in the Christian order. Naturally the ecumenical movement has made the validity of ordinations one of its burning questions. In English speaking Protestantism, the particular form of this burning question is some working accommodation between Episcopal and non-Episcopal ordination which is not yet in sight.

Dr. Frederick L. Fagley was honored with an invitation to lecture upon the historic Dudleian Foundation, and made his lecture a contribution toward clearing the ground for further action. He entitled his lecture, *"The Validity of Non-Episcopal Ordination and The Problem of Christian Unity."* Dr. Fagley is tireless in his study of sources; he writes compactly and judiciously and the 56 pages of his brown pamphlet integrate a surprising amount of information. He traces the evolution of ordination generally in the Christian order and traces specifically the doctrines and procedures of several representative types of American Protestantism: the Congregational, Presbyterian, Lutheran, the Protestant Episcopal and the Methodist. So comprehensive a study has been advisedly done. He considers, not too exhaustively, the philosophy, so to speak, of ordination itself, quotes judiciously, and may rest from his labors with the confidence his hearers and readers will follow for themselves.

* * *

The MINISTER'S QUARTERLY, like Easter, is a movable feast and while it is not dated by the phases of the moon, it is dated by editors, printers and the New York Office and is sometimes later than those of us who are responsible would wish. For example, in the last issue, the editorial exhortations not to by-pass Thanksgiving did not reach our readers till after Thanksgiving, for which our sincere apologies are due. But in this Year of Grace 1954, Lent begins in March; we can hardly be so belated.

Dr. Robbins Barstow, who has written the *Fellowship of Prayer* for this coming Lent has called it The Steep Ascent. "For the next few weeks," he writes, "in our daily devotions, let us as individuals and as families explore the patterns of Christian experience in the company of those who through all the ages would climb the 'steep ascents of heaven.'" This is the true cultivation of the devotional life. It is always an ascent and whatever suggests to us in thought or deed a higher and finer level of life still unattained serves its cultivation. The Editor remembers a roadside in Western Massachusetts where the exposed rock strata slope upward toward mountain summits long since worn away. Somewhere, perhaps the geologist knows where, there are counter-strata sloping toward the same vanished heights. Somewhere they once met and formed a stairway to crests nearer the stars. Life is like that. We do not know where the ultimate summits are, but truth and love and goodness give us guidance enough to climb by, the spiritual is always the issue of the ascent and its horizons widen as we climb. The cultivation of it, as Dr. Barstow says, is always the exploration of the steep ascent.

The Editor has long lived with Browning's Ring and the Book, with a crescent wonder—and a little puzzlement, at the poet's achievement. There are a few lines at the end of Pompelias' tender and beautiful recitation which bear, as the reader wishes, upon the comradeships of "the steep ascent."

". . . through such souls alone
God, stooping, shows sufficient of His light
For us, in the dark, to rise by."

Spring 1954 Recommended Reading List of the Associates in Reading and Discussion of the Department of the Ministry, Congregational Christian Churches

Report of the Chairman of the Associates in Reading

The Rev. Richard P. Carter, Reporting

LAST spring we planted a small dogwood tree on our lawn. From the start it flourished beyond expectation. New shoots soon appeared on its slender branches. Its verdant leaves indicated vigorous growth. We looked on it with great satisfaction. With such a favorable start this tree would seemingly require slight attention.

By mid-summer, however, its promise began to fade. The edges of the leaves started to curl and gradually turn brown and dry. Some one of the many diseases that appear to pester our trees apparently had started on this one. I hurried to the nurseryman with a sample, eager to know what spray to use before it was too late. A brief but careful examination told the story.

"No disease there," said the nurseryman in reply to my question. "Let me tell you what happened.

"Last spring," he went on, "we had an abundance of rainfall. All growing things found it easy enough to get sufficient moisture. Because of this your dogwood grew more foliage than its rootage would normally support. So long as the rains continued it had no need to send its roots out searching for nourishment. But now the dry spell is here its roots aren't adequate for its top-heavy growth. Under these conditions you will have to nurse it along by watering once a week so long as the dry weather lasts. Meanwhile it will learn that it must send its roots out through the soil."

Then, as a philosophical afterthought, he added, "You know, it takes dry spells to make good trees. I guess they're something like human beings, they can't stand having it too easy. They need to work to send their roots deep."

It could be so with preachers. The applause of our little sermons and the excitement of being busy with daily pastoral chores tempt us to be satisfied with shallow and inadequate rootage. The arid spells of indifference and faith-shaking experiences are sometimes needed to force us to put our roots out deeper in search of sustaining nourishment.

Here is a list of recent books that can help us. An intimate companionship with some of them over the next six months, and particularly during the Lenten season, will urge us to send our roots deeper into the spiritual life.

We would suggest that you not only share this experience with fellow-ministers in your area; we also commend such a quest with lay people in your church. How rich and rewarding an experience it could be for all.

The Pilgrim Press will give a 20% discount on books from this list, placed under one order, to be mailed to a single address. Mention the Associates in placing your order. And let the Director of the Commission on the Ministry or the Chairman of the Associates know what we can do to help.

"No Faith of My Own," by J. V. Langmead Casserlay. Longman's, Green & Company, $2.00

This is an earlier book (published 1950) by an Anglican who made by book and lecture, a notable impact on the life of Christendom in this country. He writes with the clarity of a disciplined mind. While he is original the reader senses in him a poise which no longer requires the prop of sensational novelty. "No Faith of My Own" is an exact title for this exposition of the Christian faith and life. He writes, "A real religion . . . is something which makes (a man) rather than something which he makes."

In his recitation of the Faith he follows the Apostles' Creed. It is a remarkable rehearsal and its brevity (47 pages) insures reading even as it inspires thorough study. He then reviews "The Christian Life" in its internal (prayer and worship), external (political relationships) and outward (the mission to the unbeliever) manifestations. Rarely does the reader have the benefit of such trenchant writing on both faith and life in the span of two hundred pages.

The minister will find this book extremely provocative to his own thinking. He will also find in it a common ground for study with laymen. Casserley's dedication is phrased in these revealing words:

"Since this is closer to being a 'popular' book than the kind of thing I usually write, I venture to dedicate it with great gratitude for her unfailing goodness to me and mine to Mary who says she cannot understand my other books and is much too sensible to try."

"John Wise—Early American Democrat," by George Allan Cook. King's Crown Press, Columbia University, $3.50

The biography and work of an extraordinary country minister of the 18th century whose writings profoundly influenced the development of our Congregational polity and also that of the seed-thought which culminated in the Declaration of Independence. Only now is John Wise receiving the recognition due him long ago. This book should be a "must" for every Congregational minister. Its publication, though not so planned, is most appropriate just prior to the meeting of the General Council this year.

"The Kingdom of God," by John Bright. Abingdon Cokesbury, $3.75

John Bright believes the unifying theme of the entire Bible is best described with the phrase "the Kingdom of God." The book traces this idea through the history of the Jewish people and the wisdom of the prophets. It was ever present in the life and teachings of Jesus. Indeed there is where it had its consummation.

This is a fresh concept for the unity of the Bible. The seemingly disjointed books of the Old Testament have this thread binding them together progressively. And the term "the Kingdom of God," which we so frequently use, takes on added meaning through this discussion of its meaning in Biblical history.

The book holds sustained interest because of its onward movement. But you will not only want to read it, you will be eager to discuss it with others.

"Beyond Anxiety," James A. Pike. Charles Scribner's Sons, $2.75

Dr. Pike in this book makes an accurate analysis of the nature of human ills —fear, guilt, inhibition, frustration, indecision, loneliness, and despair. The insights

of contemporary social sciences into the problems of man he finds helpful, particularly as they lead to analytical understanding. Psychology and psychiatry are helpful to the theologian in thus revealing the nature of our present anxieties.

But the answer to them, he finds, lies in the realm of the Christian faith. There is no easy solution, but the way is indicated through God's Grace. This is the heart of the matter.

You will find the book outstanding for clarity of expression. If it seems oversimplified, you will still have a sound basis for discussion that penetrates to the heart of our ills.

"Christianity, Diplomacy, and War," by Herbert Butterfield. Abingdon Cokesbury, $1.75

The distinguished professor of modern history at Cambridge University invites every thoughtful Christian to take a long and serious look at what may be expected from the alternative procedures open to citizens and nations in dealing with international tensions. The uniqueness of the book lies in the well-grounded Christian and historical perspectives with which the author examines possible courses of action. The author makes no capsule prescriptions for world peace and order. It will be an unusual reader who does not find many of his present assumptions challenged to a careful reconsideration.

SUPPLEMENTARY LIST

"A Faith to Proclaim," by James S. Stewart. Charles Scribner's Sons, $2.50

Those attending the Beecher Lectures at the 1952 Convocation of the Yale Divinity School need to be reminded only that this volume makes possible a permanent record of a vivid memory. Every reader will be taught and inspired to preach by this Edinburgh Professor's Proclamation.

"Who Speaks for Man," by Norman Cousins. Macmillan Co., N. Y., 1953, $3.50

For anyone who wants to know what is at the core of modern man's chaos of mind and heart, this is the book. Even should World Federalism not commend itself to you as the immediate answer, there can be no denying that Mr. Cousins recognizes the problem, describes it with compassion for his fellowmen, and, as witnessed by his life, believes genuinely in the solution he offers and argues cogently for it. You can't brush this book off if you want to understand the world situation to which the gospel must be addressed today.

"How To Believe," By Ralph W. Sockman. Doubleday, $2.50

This book makes alive the tenets of our faith through development of faith in God, Christ, The Holy Spirit, the Coming Judgment, The Church, the Forgiveness of Sins and Life Eternal. Excellent for discussion.

"Christian Realism and Political Problems," by Reinhold Niebuhr. Charles Scribner's Sons, $3.00

A volume of essays on contemporary theological and political subjects. As usual Niebuhr pricks the bubble of easily-reached solutions, probing to the heart of the matter. You may not agree with solutions but you will be forced to thorough

thinking to justify your own. An excellent book for the start of discussions that are vital.

"The Biblical Faith and Christian Freedom," by Edwin Lewis. Westminster Press, $3.50

If one is seeking for new light in and new courage for the difficult responsibility of bringing together a strong sense of historical revelation and a liberal view of Scripture, this book will provide much insight and inspiration. For those whose tradition it is neither to want or expect official church interpretations on such matters as what passages of Scripture are incompatible with the spirit of the Gospel, Dr. Lewis reinforces the principle of judgment on the basis of "intrinsic credibility" and saves the temperamental and intellectual differences of those who gave us their written witness.

"White Collar," by C. Wright Mills. Oxford University Press, $6.00

C. Wright Mills is nationally known among sociologists as the foremost expert on the American middle classes. From this group come the largest proportion of the members of Congregational Christian churches. The material is drawn from many years of study and research, and then presented to the reader in a brilliant style that avoids professional jargon. It is an illuminating work that captures the imagination and stimulates the mind. Fascinating reading about the present American scene, and the middle class which is so much a part of it. Invaluable for the minister who would understand the world in which so many of his congregation live every work day.

"Recovery of Family Life," by Elton and Pauline Trueblood. Harper & Brothers, $1.50

Almost anything bearing the name Trueblood is worth reading. Here is a fresh approach to the problem of the family in this generation. A listing of the chapter titles reveals the scope of the book: The Withering Away of the Family, The Idea of the Family, The Vocation of Married Women, Responsible Fatherhood, The Sources of Family Strength. The whole work is of high quality, but of special interest is the chapter on "The Vocation of Married Women," written by Pauline Trueblood.

"Spiritual Problems in Contemporary Literature," by Ed Stanley R. Hopper. Harper and Bros., 1952, $3.00

This book serves well the minister in two distinct ways. It helps him to recognize how great an ally can be found in contemporary literature to help him understand the deeper movements of this age and the human heart, the intensity of modern man's search for a soul. It serves further to bring together the literary and the theological opinions upon that intense search. While the literary work often bears witness to the absence rather than the presence of God, through such books as this, the minister is made aware of confessional experiences and spiritual explorations without which he cannot adequately proclaim his message of redemption.

The Committee of Associates in Reading

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A Look Inside Germany

The Rev. Frederick L. Fagley
New York, New York

NINE representatives of American church agencies were the guests of the West German Federal Government from October 12 to November 12. Two of these persons represented the Catholic Welfare Society, one the Jewish Synagogues; one the Friends Service Committee; one of the Menonite Committee; two the Lutheran Churches, and two the National Council of Churches. These persons were nominated by their agencies and approved by the U. S. State Department. It was my good fortune to be one of the representatives of the National Council with Associate Secretary Dr. J. Quinter Miller. We were given much preliminary briefing and interesting material on present-day Germany before going over. We were associated for part of our visit with a group of eight American city mayors or city managers.

The purpose of the West German Government in inviting this group of Americans to Germany was first, to express to these visitors the appreciation of the German Government, the cities, the churches, and the people generally, of the vast amount of help that had been given Germany by the American Government and also by the churches and generous individuals; second, to permit the visitors to gain an understanding of present conditions and what had been done with the help from America.

As guests of the Government, all doors were open to us, and all leaders both in State and Church were constantly eager to do everything possible that we might have the fullest opportunities. All expenses were paid and money was provided for special needs. We were all given a free pass on all railways, the best of hotel accommodations, excellent guides, sight-seeing tours in every city and to many interesting historical sites, taken to the Opera, and with it all given adequate free time for personal interviews and some travel for our own objectives.

We were received in state by the highest national officials, given state and city formal luncheons, an evening reception at the mansion of President Theodor Huess of The Federal Republic of Germany and long conferences with President Ehlers of the Bundestag, the departmental secretaries, city mayors, and bishops. We also had a day with the U. S. High Commissioner Conant and members of his staff. Then we were taken to see all sorts of institutions as those of the Inner Mission Stations and of Helfwerk, and other state and church establishments. This tour for study and observation covered all Germany from Denmark to Switzerland and from the French border to Berlin, and even into East Berlin where we had a most interesting day.

Out of these days certain rather clear convictions have come:

I. First of all, a real sense of the deep and sincere gratitude of the German people for American help. As the Mayor of Berlin said at his state luncheon, "When you go about these streets and see the

thousands of people, just remember that at least half of those people owe their lives to the Americans, for it was only by help from the United States that they live today." The same sentiments were expressed again and again. As another officer said, "These buildings going up are being built in part by American money and by American know-how. Without American help we never would have made a start."

II. *The Refugee Problem:* From 500 to 600 refugees are pouring into West Berlin every day and this number has been as high as 2000 per day in the past. More than eight million persons have fled into West Germany; of this number about one million have left Germany, six million have found a haven of sorts in West Germany and about a million are left in camps for re-settlement. We saw the horde coming into the Berlin Receiving Station and we were given free opportunity to talk with those who spoke English—quite a few did so. We heard their terrible stories, especially those of the young. The Russians look aside when any old or crippled person wishes to leave, and also any clergyman. When questioned why, they simply say such persons will never make good Communists. But it is altogether another story when it comes to young persons. And what stories these young men and young women tell of their oppression and escape! One boy, a minister's son, told me he had six companions when he started, four were killed and the other two captured alive for the slave pen. The most pitiful groups are the young married couples with their little children. The day we were there the nursery of this Receiving Station had over sixty babies under one year. This Station covers a large area and has accommodations for 5000 persons. They accept new persons as fast as they can send out those who have been processed—a ten-day procedure. But with all the crowding the head government official said, "We never send any one back." When cleared by health and other authorities, the refugees are sent, always by plane, to West Germany where they go into temporary quarters that have been prepared for them in different sections of West Germany. These are long one-story shelters with a central hall and rooms on each side and they shelter hundreds of refugees. The first room we visited, about 15 x 20 feet, housed eighteen persons from four families. Along the wall were the eighteen bunks, three bunks high, one small table, four chairs, a little stove and a few boxes. We saw one mother feeding one baby in her lap and another at her knee, and herself from a bowl of gruel. At another corner a grandmother was feeding herself and her 10-year-old granddaughter, one bowl, one spoon. At another corner a man, wife and two children, only the mother seated and doing the same with her family. Other occupants on the bunks with clothes drying, hung from the upper bunks. And all these people lived there and had for seven weeks! The yards around these camps were literally alive with little children. And there they will stay—no radio, no books, no papers—only games they make up themselves—yet all so happy to be out of East Germany that not once did we see any begging or complaining.

From these Receiving Stations the people are sent out to cities and towns just as soon as housing is available and jobs found. Then we visited an example of the final stage of refugee administration in a partially cleared forest which had been an old ammunition dump, where now more than 5000 refugees have made a new town, all by their own labor with help of Government money and church funds. They have been at it for three years and now have more than ten miles of paved streets, two schools, some stores, several lines of neat cottages, and best of all for its future, ten little factories making saleable things where refugees from East Germany now have the beginnings of normal life with a home of their own and a job. This plan of resettlement has become the model for all Germany, and so successful has it become that beginning January 1, 1954 no able-bodied person

will be given an exit visé without Government approval of his going. For, say the leaders, a grown man or woman represents social wealth for much has been invested in the growth and education of such persons and Germany needs this social wealth with so many of her men killed in war and women also, and the Jews all gone, and also when the Russians are driven out of East Germany these people will be needed to resettle the land.

III. *The Jews.* Before the war there were 660,000 Jews registered on the Synagogue rolls. Today there are 21,000 and their average age is sixty-four years! There are practically no Jewish children in Germany. For example, in Hamburg there are now 700 Jewish persons and of this number there are only 17 children. Every Synagogue in Germany was blown up and burned by Hitler two years before the war, and in the cities these ghostly ruins stand as a reproach to all eyes. There are only three Jewish rabbis in all Germany. We were told that World Jewry has agreed to forsake Germany forever as some centuries ago it forsook Spain. But their leader told us also, "They will keep alive their remembrances as a warning for the future."

IV. *East Berlin.* The trip in a U. S. conveyance and a U. S. guide into East Berlin was an unexpected event, but most rewarding. We had a chance to see how modern democratic life and procedures were accomplishing miracles in West Berlin and how dictatorship blasts and destroys in East Berlin.

In West Berlin, on every hand, buildings were going up; hotels, banks, stores, apartment houses, churches; wherever you looked the scaffolding was swarming with workmen early and late, the streets were full of automobiles, mostly the little, yet most convenient European cars; the sidewalks full of busy, hurrying, well-dressed people, the show windows piled high with excellent goods. The biggest crowd I saw was before a big show window full of mink and other fine fur coats. The food stores are loaded with excellent supplies. Then you cross over into the other side and you can stand in the middle of a block and count the people on the sidewalk of the block, maybe 10, maybe 20; they are droopy, ill-clothed, afraid to look you in the face; very few cars about, very little rebuilding except for show and that shoddy. Acres of ruins with grass on the top of the walls and birch saplings shoulder-high within the foundations. Store windows, except those of a few Government stores, were lighted by one unshaded bulb and goods seemed of poor quality and scarce. Yet, there was the Russian Compound, a large section with the high barb-wire fence around it, the fence outside the sidewalk of the inclosure, and within fine houses, nice gardens, and on the day we were there happy mothers sitting in the well-kept yards with well-dressed children playing everywhere. Here is an object lesson of the contrast of democracy and communism for all the world to see.

V. *The Churches.* Many of the Protestant churches went with the bombing. Twenty-one in Hanover for instance, and of these eight have been rebuilt, three were relocated, and new simple buildings are being erected. The rest seem gone forever. The pastors are working hard to gather their scattered people, to care for the injured and the many orphans, to reestablish their schools, and these faithful pastors and their helpers are doing a magnificent job. But, oh the problems! For example, we visited one orphanage full of children up to ten years of age who had been rescued as babies and who are without name, place of birth or any other information whatever. At least one fourth of the population of West Germany is destitute and this makes a very heavy load on the churches and on local and national government. These agencies with the help of great numbers of local workers are striving hard to win the war for survival of these distressed persons.

VI. *The Occupation.* Everyone speaks highly of the American Occupation Forces and their way of doing things. Our soldiers seemed to me to be of the

best type of fine young manhood, always on the alert to help. Some Germans, of course, want to see the occupation end. Dr. Conant in his talk told us that he hoped soon "the high commission would be replaced by an ambassador to West Germany, but that for West Berlin the occupation would have to go on for years." Berliners said with one voice, if the Americans should leave Berlin, Russia which surrounds them would be in full control before sundown. One thoughtful man said, yes, we are paying 600,000,000 D.M. for the occupation, but if that ended we would be paying twice that amount for an army which could not protect us nearly as well!

VII. *Finance.* All the leaders were quite clear that it was not government aid they wish now from the U. S. That need is over and further free gifts by Government to Government would tend to pauperize the new nation. Church aid, yes, and all we can spare, and benevolences from private agencies by all means, as the needs are still very heavy on the local level. But not state aid, rather the participation of American private business men in the upbuilding of Germany, on a business basis of security and adequate returns.

VIII. *Further Observations.* An excellent example of the methods used to assist refugees is the institution at Schwerte-Ruhr. A group of laymen, under the leadership of Herr von Bismarck, secured possession of a fine old country mansion and its commodious outbuildings. With some remodeling the buildings were transformed into dormitory, classrooms and auditorium. Here more than sixty refugees who have had some technical training, or are capable of becoming apprentices, are housed and cared for. They are furnished with bicycles and are placed as apprentices in industrial plants and trained for full-time employment. In addition to providing for their material needs, the Institution conducts daily religious services and arranges many social occasions of helpful nature. As soon as the members are able to make their own living they find other accommodations and new refugees are admitted. This is a high type of Christian social service.

IX. *The Acadamies.* Another interesting illustration of the outreach of religion is the Acadamie at Tutzing (Munich). Here is a lovely set of baronial buildings which were purchased by the Church and placed in charge of Pastor Gerhard Hildmann. The mansion and adjoining building, well-furnished, can house seventy persons. The purpose of the Acadamie is to re-educate German lay leaders in the teachings of the Gospel as they relate to social, economical, political life. The Acadamie arranges programs running from three days to a week, and groups of laymen usually from one profession, as doctors, lawyers, business executives, housewives, teachers, are invited to the Acadamie for a closely integrated program of lectures, group meetings, round-table discussions, Bible study and prayer. The general program extends throughout the year with from two to four groups each month. The members pay a modest fee for room and entertainment. There are long waiting lists. The instruction is of the highest calibre, the discussions free, and the spirit deeply Christian. We visited this Acadamie and a similar one at Locum, and we all considered this type of adult education as worthy of study by American church leaders.

X. *Catholic-Protestant Relationship.* In Bavaria we learned much about the development of cooperation between Catholics and Protestants. Interestingly enough, for centuries Bavaria has been divided into predominantly a Catholic section (Danube Valley and Munich) and a Protestant section (Nurnberg); but when the horde of refugees poured into Bavaria they included large numbers of Catholics as well as Protestants and they were settled in the cities, towns, and villages regardless of the predominant faith of the community in which they were settled. This left great numbers without a church home. For this emergency the Catholic Church, in communities where it

was the only one, opened its doors to the Protestants for full use of the church at a time not being used by the Catholics, and the Protestants followed the same course in communities where there was no Catholic church. Bishop Misner of Munich told us that under this exchange 210 Catholic churches were housing Protestant congregations and 200 Lutheran churches were housing Catholic congregations.

XI. *War Fears.* It was said by many persons in private conversations that the Germans do not fear the Russians so much as they fear that Germany may become the battlefield of a new war between the Russians and the West. This fear of being a battlefield is understandable. They tell you that the great majority of men who are now in charge of government, business, and industry suffered so much, as children in the First World War, from ill-nourishment and lack of educational facilities that they feel ill-prepared for the burdens of the day, and their children and their mothers suffered the horrors of the bombing raids and the terrors of the concentration camps in the Second World War, so that in many homes the nights are a time of great anxiety because of the terrible nightmares that afflict these children. With these object lessons always in mind, one can understand the very great fear of war.

XII. *Communist Education Procedures.* The Communist overlords in East Germany are conducting an educational program of great thoroughness and with absolute requirements. The boys and girls of high school age who have fled Germany, in many cases give as the reason, that they could not endure longer the oppressive education; that they were losing the ability of distinguishing truth and falsehood. As one boy said, "not being able to tell the top from the bottom." But it was quite universal testimony that children under ten years of age, who had been subject to Communist educational procedures for five years, had become thorough-going Communists in spite of family influence. This fact gave rise to the statement frequently made by national officials and others that if East Germany were not rescued from the Communists within the next ten years East Germany would be lost to democracy perhaps for generations.

XIII. *A Personal Note.* During the four years following my retirement in 1948, I served part-time as director of the German Exchange Projects for the National Council of Churches. Under this project I had the rare privilege and great pleasure of working closely with 68 German church leaders and workers who were brought to America to study and observe American church and democratic procedures by the U. S. State Department under its Exchange of Persons Program. These people were here from three to six months and my close relationship with them was one of the most rewarding experiences of my life. During our visit to Germany I had many opportunities of visiting with these friends and hearing from them again words of sincere appreciation of what their visit to America meant to them.

We who made this visit will be thinking and talking of it all our lives. How we spent long weekends with gracious and kindly friends in their own homes, how we were greeted on arriving at an hotel by waiting friends who showered us with far more invitations than we could accept. They gave us guidance to points of greatest interest and opened their hearts and minds to us, building everlasting bridges of goodwill and, I hope, of better understandings.

Are Brains Enough?

The Rev. Harry R. Butman

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NOT long ago, while reading Bulfinch's neglected classic, "The Age of Fable," I came across these provocative sentences concerning Vulcan, blacksmith and artificer for the gods of Olympus.

"He was able to bestow upon his workmanship self-motion, so that the chairs and tables could move of themselves in and out of the celestial hall. *He even endowed with intelligence the golden handmaidens whom he made to wait upon himself.*"

To a rather astonishing degree modern man has brought the dreams of ancient men into the realm of concrete reality. Men of long ago, lacking certain keenly desired powers, fancifully bestowed them on the gods, who could fly, smite with thunderbolts, and by magic mirrors see what was distantly taking place. The plane, the A-bomb, the television, give men of today abilities once vested only in the dwellers on Olympus. One of the most interesting fields of modern science is cybernetics, the development of electrical brains, and this is, of course, nothing less than an extension of the power of Vulcan. For you will recognize in the words, "He even endowed with intelligence the golden handmaidens he made to wait upon himself," a prophecy of machines that think. The problems posed in our time by Mars (to stay in the mythological key) were so great that men simply could not solve them fast enough to meet the exigencies of global war, with the result that electronic brains were conceived, built, and are still being developed—metal valkyries (we leap from Attica to Scandinavia) who are endowed with intelligence.

I

In the Jan. 1953 issue of *The American Mercury,* Serge Fliegers writes interestingly of the latest electric brain at Harvard, called Mark IV and its rival at Tech, Whirlwind. The machines look like great radio sets. They are about ten feet high and occupy the entire side of a sizable room. The work they can accomplish is prodigious. Mark III, an earlier model, could turn out a 300-page book of equations in a few days, a task which a trained mathematician could accomplish only by working twelve hours a day, seven days a week, for more than a year. Strictly speaking, these machines are not thinkers, but electronic computors. They are modelled on the working of the human brain, and this, by a greatly oversimplified analogy, is like a set of railroad tracks leading from all points of the compass to a central station, and all these spoke-like tracks are cross-connected by billions of little switches called synapses. Thinking is a process of impulses controlled by memory. As a crude example, you have the impulse to eat. The impulse shoots out until it comes to the first switch, called "breakfast," but you remember that you have had breakfast, so the impulse goes on until it comes to the switch labelled "luncheon," and that stays open. The eating impulse travels on to "sandwich," but you remember that you are on a diet, so it goes on to "salad," which is what you have. In the electronic brains, the tracks are drawn with ball point pens, and the switches are what the scientists slangily call "flip-flops." Large memory drums are given to the machines to control the switches.

In answer to the question, "Can these machines replace the human brain?" Dr. Norbert Weiner, in charge of the machine at Tech, told Mr. Fliegers that to equal the potential of a human brain we would need a machine of 100,000,000 cubic feet, which would require so many electronic tubes that the interior would be like a furnace. Such machines can do some types of work, however, as well or better, than humans. It would be quite possible for example, to have an insurance office which would receive incoming mail, send out due notices, and credit payments without the help of a single human employee.

II

Consider now with me this thesis, that brains are not enough, and that if it were possible to build a machine which would run the affairs of the world with perfect wisdom, that is, by perfectly correlating all statistical data, that such a machine would be dangerous and undesirable, that man's happiness or welfare would not be advanced thereby, and that deep and legitimate human hungers would remain unsatisfied.

We begin with a brief definition. Wisdom we shall equate with knowledge, that is, the accumulation of information. This is the root meaning of the word in all western tongues. The worship of wisdom is strong in our time, as witness the elevation of the scientist, the man who knows. It is a fault to which our Protestant branch of the Judeo-Christian culture is particularly susceptible. "This book of the law," says the first chapter of Joshua," shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success." That is, the good life is based upon the study of a book, upon the acquisition and use of wisdom. The eighth chapter of Proverbs personifies wisdom as a beautiful maiden, beloved of God, a conception not far from the Vulcan idea. We Protestants, believing that one must read a Book to get the true knowledge of God's will, have consequently stressed literacy and public education. We have agreed with the writer of Proverbs, "Wisdom is the principle thing, therefore with all thy getting, get wisdom."

Now it must be noted that there are very definite dangers which accompany an over-emphasis on knowing. The worship of wisdom is a perilous religion. There was, early in Christian history, a movement to exalt wisdom beyond feeling and doing and believing. This cult was called Gnosticism, from the Greek word gnosis, "knowledge." In Colossians Paul speaks vehemently against this trend, and his foresight was vindicated, for Gnosticism became one of the more serious perversions of the Gospel. Today, starting on a very earthy level, we have the cult of wisdom which finds its beau ideal in the "smart operator," the man with the pull, who has contacts, who has been around, whose agile wits are versed in all the tricks of corner cutting, and whose mood is completely cynical. He has wisdom, as his world counts wisdom. And invariably, to borrow his own expression idiom, he winds up behind the eight ball. For life is always too much for the clever person. There is no way by which we can get into more difficulty of all sorts than to act under the illusion that we can "outsmart" life. Moving to a more sober, a more massive matter, we have exalted wisdom to a point where our whole educational system has become lop-sided. We have been afraid, and with reason, of sectarianism in the public schools, with the result that we have taken religion from the curriculum and now have an almost perfectly secularized system. I am not sure whether to blame John Dewey or the theory of the separation of Church and State, but I am sure that there is more truth to the Roman Catholic claim that God must not be left barred out of the classroom that I was in a few years ago. There are complex problems involved in the task of putting religion into school life, but

it seems that our worship of wisdom alone, that is, mere facts, unrelated to ethics or faith, has led us to a place where we must re-examine the whole matter even at the risk of possible damage to our theory of the separation of Church and State.

III

One last illustration of the peril of worshipping wisdom. Although we have virtually deified the scientist, he has, for all his wisdom, become the servant of those who wish to deal death. The A bomb, the H bomb, the electronic brains are the results of a fierce social imperative to kill, a fire fanned by the winds of our great wars. The Scriptures have warned us of the peril latent in pure wisdom. There is bitter truth in the preacher's melancholy words, "I gave my heart to know wisdom and . . . I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." It is this mood that lies behind Isaiah's denunciation of mere knowledge, a mood that Paul captures in his citation "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."

All this is not to be construed as the advocacy of a cult of ignorance. For there is also a peril in renouncing wisdom, in being contemptuous of the intellect. The obscurantist, the man who loves the shadows of unstudied reality, is as dangerous as he who puts his trust in mind alone. All that is being pleaded for here is the recognition of the fact that brains are not enough. We have hearts and souls as well as minds, and we are not symmetrical personalities when we exalt one faculty at the expense of the others. Wisdom is only a guide, not a god.

I can still remember the thrill of intellectual excitement I experienced nearly thirty years ago when I was reading an essay of Bertrand Russell. "The good life," he observed, "is that which is inspired by love and guided by wisdom." Much of Bertrand Russell's thinking is darkly counter to the Christian hope, but in this sentence he is not far from the Kingdom. In his words we may hear an echo of the law of Christ, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength." Jesus knew that man was a blend of body and soul and mind, and that no life was complete unless the strength and the spirit and the intellect had their proper parts to play. We hear much of the I Q, the intelligence quotient, and there are many tests to determine intelligence. It would be well if we also had an E.Q., an emotional quotient, and this would measure our ability to cope with the situations which make tests of our emotions. How do we control our hates, fears, desires? How wise are we in such techniques? For the truth of the matter is that despite our exaltation of the mind, that often the mind is no more than the mere tool of sub-surface forces, rationalizing, giving reasonable form to that which is actually a raw emotional drive. Further, we should establish an S.Q., a spiritual quotient, and this would be the measure of our ability as it pertains to the spiritual realities around, above, beyond us. As our I Q is an indication of our ability to recognize relationships in the world of facts and figures, our S.Q. would tell of our power to know and appreciate God.

We began by telling of Vulcan. Let us close with another Greek fable which is nearer the heart of the matter from our Christian standpoint. Better known than Vulcan's feat is the episode of Pygmalion the sculptor. Misanthropic by nature, he resolved to live unmarried, but he made an ivory statue of a maiden so beautiful that no earthly girl could match her. In the course of time he fell in love with his own creation, and lamented that she had no life. During the festival of Venus, goddess of love, Pygmalion went to the temple and breathed a prayer: "Ye gods, who can do anything, give me one to wife like my ivory virgin." Venus

heard the prayer; life was miraculously granted the statue, and when Pygmalion reached home, warm and animated flesh awaited him in the place of cool and lifeless ivory.

It is a tribute to the soundness of human instinct that more people have treasured this tale in memory than have remembered the story of Vulcan and his golden maidens. For in the one case, intelligence alone was granted to lifeless figures to make them useful slaves. In the other, love prayed, not for cold and functional intelligence only, but for a personality which could think, feel, act, believe, and reciprocate love. Pygmalion's was the deeper deed. We may not linger over the distinction between eros and agape, earthly and divine love. It is enough to note that in the Bible only one unqualified definition of God's nature is made. Although God is powerful, he is not power; although he is wise, he is not wisdom: in John's simple, tri-syllabic sentence, "God is love."

No, brains are not enough. This is an old world, and a very wise world, but we need only look to the haunted hills of Korea to see that it is not a world of love. "The world," said Paul sadly nearly two thousand years ago, "the world by wisdom knew not God." And in our own living we will find, or have found, that cleverness is inadequate, that facts cannot feed the soul, and that our minds, trained and able though they may be, cannot of themselves make us sufficient for life. For wisdom, we repeat, is a guide and not a god. "There is one God, and there is none other but he," and if we match life, this life, or any to come, we must love God with heart and soul and strength as well as mind.

The Teaching Sermon

Didactic Preaching in England of the Middle Ages

The Rev. Wallace Winchell

Royal Oak, Michigan

(Note—To give the flavor of the times dealt with in this article, some Middle English phrases and words appear, usually with the modern equivalents. Some original translation by the author is included.)

A SMILE lights up the eyes of the preacher. It's Sunday and it's sermon-time in Medieval England. Here waits a motley congregation from village and countryside, plain folk who daily toil with their hands. Now the sermon begins.

With the spell of word-pictures the preacher enchants their listening minds. With humor's gentle thrust does he urge their wills. Interesting anecdote, memorable metaphor—these he gives in abundance. That divine knowledge may be learned, line by line, precept by precept, simply, clearly, unforgettably, by the worshipers, the sermon defines its purpose, and moves on from point to instructive point.

A recent writer in *The Saturday Review* credits the late Prof. John Dewey with being the man who instituted in American public education the philosophy that boys and girls ought to be able to enjoy themselves in school. Scratched out in Middle English script by the goose-quill pen of some medieval copyist, many a good-natured passage comes down to our age, preserved in the folios of some

sermon or fragment of sermon. Evidence is a-plenty of advocates of the idea that people ought to enjoy themselves in church. Like John Dewey, they saw that learning processes are speeded up when associations are pleasant.

Our hypothetical preacher belongs to what must have been a considerable body of men who preached in the English vernacular in the Twelfth, Thirteenth, and Fourteenth Centuries. These were Norman times—days when in England herself the English tongue was despised,—English the speech of swineherds, tinkers, thralls, maids, hostlers, farmers! Of course, in those cathedrals and abbeys frequented by nobility and principal gentry, either French or Latin was the accepted language of the sermon. Names and identities are largely lost, but that group whose work we are exploring in this article may properly be called the teacher-preachers of medieval England. By the same token, the characteristic production of their pulpits—as reflected in scores of manuscripts made available by the Early English Text Society—may be called The Teaching Sermon.

I

This concept appears in religious tracts of that era, embodied in the phrase, the *prechinge & techinge of goddis word.* Is not this still a sound concept for pulpit work?

Loose, indeed, were the notions of the times respecting the conduct of the clergy. Scott portrays in "Ivanhoe" the Prior Aymer who loves his wine cup and jewels, a parasite of the Norman upper crust. Such pampered profligacy helped hasten the Reformation. But always in every land, in every generation, there is a saving remnant. Many of the nameless teacher-preachers must have been part of it. They preached in the vernacular. They were of the people and for the people, and spoke plain words the plain people understood, English words. Trite old conventions of prescribed dogma cannot hide the original fire of genuine spiritual earnestness that breaks through.

Profoundly concerned with the business of taking God seriously, they saw sure and clear the eternal mercies and judgments that overarch man's life upon earth. They were worthy successors to the primitive Saxon clergy who, from the days of Paulinus (627 A.D.) on, first brought Christianity to our forefathers in the ancient English kingdoms of Northumbria, Mercia, Kent and Saxony. Their messages grip firmly on the one hand the rugged and manly preaching of the Old English Period, and on the other, the rebirth of Gospel preaching beginning in England with John Wiclif and his "poor preachers."

There in the world that Chaucer knew, what we have chosen to call the *Teaching Sermon* is as gloriously medieval as the sainted windows of Westminster Abbey. The modern sophisticate, standing on a vantage ground this side of Copernicus, Newton and Darwin will laugh at a cosmography which sends a sun circling above a four-square earth and a physiology which sees the human body composed of earth, air, fire, water. But these are simply the colorful trappings of that epoch, like the picturesque clothing worn by the travelers in "Canterbury Tales." Likewise some of the religious concepts will be rejected. Sometimes a grotesque buffoon of a legend goes masquerading by as a bit of historic fact. Sometimes a preposterous feat of magic supposedly performed by some saint is acclaimed as a mighty miracle. The Protestant of today will draw back from the occasional Maryolatry, the adulation of shrift (confession to priests) and penance. Although Wiclif's challenge had not yet appeared, these teacher-preachers often throw a critical spotlight on the unpriestly behaviour of priests that would make a modern Catholic shudder.

But men of every kind living in today's world, so "rich in things, but poor in soul," as Fosdick's hymn puts it, could gain much in inner treasure by drawing upon the imperishable *gold-hord* of some of the insights offered by these old homilies. Their main trend and purport can-

not be mistaken. They set forth holy mystery in the midst of which there is great teaching.

II

Flashes of Trust from Forgotten Teacher-Preachers All Things In God—Man's High Destiny

Among these insights is the fact that the knowledge of God is regarded as life's highest goal.

In an amazing, anonymous sermon "A Message From The Tomb," the transitory nature of human life upon earth is given a tender touch:

> The fretted bones can instruct us, and the dust of the dead from the tomb —"Why dost thou toil with covetousness in this world?" . . . Though we clothe ourselves with the reddest gold and with the whitest silver and are outwardly all hung round with the fairest jewels, still man must await the end of all time. . . . Let us, then, dear men (*leofe men*), remember all these things and consider that the human body is like growing plants which dry and shrivel with the sun's heat. So, too, does man's youth and beauty.

The beauty of youth passes, as will all the marble monuments, the splendors of man's work, the vain pride—which, like lofty towers and cliffs, shall suddenly go down in ruin. But in this earthly struggle we have the promise of eternal happiness "where the old man does not groan and the child does not cry" and the crown of all our striving is "rejoicing with the Highest King."

God is to be loved above all other things, much more than the youthful state of the body. Many another sermon bears out the same thought, namely that the man or woman who possesses God possessess all things:

> And for this cause only thou shouldest be kind and loving to Him that so tenderly loveth thee; for the causes of love that thou canst think of in this world, thou mayest find them in Him. If thou desirest beauty, He is fairest of all; if thou desirest joy and solace, in Him is all comfort; if thou desirest knowledge and wisdom, in Him is all knowledge and prudence; if thou desirest long life, in Him is life without end; and what thing that thou canst think of that is good, all thou mayest find in Him. Nothing of the delight of this world is there but that passeth soon away, but the delight and the love of Him lasteth ever without end. It never faileth, but every day the love of Him waxeth more and more, and for this cause, as I said before, we should give kindness and love to almighty God, who so much loveth us.(1)

And again:

> We long after world's weal, which may not last long,
> and lay all our labor on unsteadfast things.
> If we labored for God's love half what we do for wealth
> we should not be so beguiled nor so evilly ensnared.

In the homily from which this passage comes, we are admonished in language stately enough to be included in the Psalms or in "Pilgrim's Progress" to quit the downward slope and to climb the high hills with those who forsake self-desire in order to fulfill God's behests: "Let us go the narrow way and the green way." There journey *lutelfolc* ("little folk"—people insignificant in this world's eyes), but it is bright. Though we go with difficulty, "Let us all go that way for it will bring us with the fair few men before Heaven's King."

Fresh and poetic intimations concerning the mystery of God's nature break through the careful conformities of prescribed doctrine. Although no catechism or official dogma in Christendom has ever hinted at what the following passage suggests, similar gropings toward the idea of the Divine Motherhood are evident in the Upanishads and Vedas and other ancient scriptures of the world:

(After an exposition of the Fatherhood of God, the unknown preacher asks—) May we, ween we, call Him at all our Mother? Yea, we may. What doth the mother to her child? First she sheweth and blesseth it by the light and afterwards she putteth her arms under it, or covers his head that he may sleep and rest. This does the Lord of you all. He rejoices us with the daylight; he sends us to sleep with the dark night.

III

These feelings do not wander far afield from the Bible itself, however, for there Isaiah hears the assurance "As one whom his mother comforts, so I will comfort you." God, not Mary, is our true Mother. The Love that lights the morning star and kindles the red flame of the rose—that Love (as when Jesus wept over Jerusalem) would gather us in as a mother-hen gathers her young under her wings at night.

The sterner aspects of God—judgment, including the ever-present cautionings of men to prepare for *Domes Daie* (Judgment Day); sovereignty, not only as Lord of all creation, but as Author and Upholder of moral law to which men owe primary allegiance; justice, which overrules the pride of princes and the arrogance of the rich—these round out the Middle English preacher's message about God.

The Spiritual Cross—the gastliche rode

Since man's responsibility is to respond to God's call in and through Christ, then Christ's way is the way for every true Christian. If we would share in the Saviour's victory, we must first partake of his redemptive sufferings:

> The spiritual cross is named sorrow of heart on account of a man's own sins and pity for his fellow Christian's woes.

When a Christian is aware of having wronged others, of having wantonly lusted, of having neglected worship, of having neglected other parts of his obligation of being worthy of the Kingdom, "then will his heart ache as his feet and his hands would if they were pierced through with iron nails . . . then may we be God's disciples (*godes lornigkinchtes*), then may we follow Him and abide with Him."

Glimpses Of Grief And Glory

Shadows and lights play across the scenes painted by the bold imaginings of the teacher-preachers. Through their daring insight into the deeps of human nature, one may peer into the abyss of unredeemed lives where demonic forces work their evil will. This is man's grief, both in time and eternity—that he chooses so often the delight of darkness rather than the *lykynge* (delight, pleasure) of God. Like Dante and Swedenborg, these teacher-preachers descend into the gulf of Hell.

One typical sermon visualizes among the seven circles of the sad regions an old man going about, led by four devils. Paul the Apostle asks of Michael the Archangel, both of whom are visiting those regions, who the old man is. Micheal replies that he was a bishop in the other life who would not observe Christ's principles, often treating shamefully those under his power and oppressing them. Later they meet a maiden led about by three devils. In the other life she kept her body in all purity, but would never do any other good thing. She lacked charity. The description of her having been in the life upon earth proud, moody, wrathful amounts to a medieval case-study (!) in the sin of *accidie,* referred to in some sermons on the eight principle vices as a deadly sin. *Accidie* is a lacklustre view of life, wherein a person, denying God and good, sinks into a bottomless morbidity of spirit deeper than despair. Modern psychology dresses this condition up in many terms, and assigns to it many causes, but the medievals knew that fundamentally it stems from a denial of God in the workings of human life and living.

IV

The modern liberal can benefit by the corrective offered in the medieval view of man. The tendency in much recent theology has been to underestimate the vicious possibilities inherent even in "good people." In one Middle English sermon the world is likened to a wilderness and "each man is compared to the wild animal he takes after: some the fox, some the wolf, some the bear, some the lion," each man being named according to what his wiles are. In this world-wilderness are four lairs to which all we wild animals resort: Play, Drink, Market, and Church. "In these four lairs layeth our foe four snares wherewith to catch us." In Play, the devil lays the snare of idleness. In Drink, beware the "snare of unright," for there each man "doeth wrong against God, against his own soul, and against his fellows." He forfeits heaven's weal, and hath hell's woe. Whoever brings another to drink "bringeth upon him a burden greater than he can bear." In Market, the devil's trap is fraud, and with "this snare catcheth the devil all who buyeth and selleth." In Church, the devil sets up the snare of pride, entrapping therein sometimes the clergy, sometimes the laity, sometimes both. A realistic view of these "lairs" to which men resort must admit the truth of these insights. What sophistry abounds in modern advertising, for instance, which is an important part of the modern Market! And is not many a congregation thrown into chaos by reason of the power-struggle whose origin is pride—pride of position on the trustees board or the social pride of clique vying with clique?

Gray and unlovely are these scenes of human perversity. But there are glints of glory breaking through. Always the *godspelle* (Gospel) sheds into the lowest cavern some healing ray. The fivefold senses may be afflicted with deathly venom, but the Saviour "healed them with his five holy wounds when he suffered for us on the cross, and gave everlasting freedom to as many as would receive it." Sorrow, when accepted in a Christian manner, cleanses. There are four tears—

> The tear that a man weepeth for his own sin is as salt water, and therefore it is named sea-water. The tear that a man sheds for the sins of his fellow Christian is called snow-water, for it melts from the tender heart as doth snow before the sun. The tear that a man weepeth for loathing of this world is called well-water, for it welleth from the heart as doth water from a well. The tear that a man weepeth through longing for heaven is called dew-water, for as the sun draweth up the dew . . . so the Holy Ghost (haliegast) maketh the man to look up to heaven . . . he sendeth thither his hot tears.

Sin, when repented of, will lose its grip on a man's soul. One should renounce misdeeds; bewail sins secretly; keep "vigils for thy Lord's love"; forgive those that trespass against thee; reconcile thyself with all those who are at enmity with thee, as far as thou art able, "for then thou protectest their souls and also thine own from the evil death" that is from hell torment; practice charity, for "she perfecteth and completeth all other things."

V

Mildheortnesse (Mercy) is available through Christ's redemption of man's helpless birth, through His pure birth; of man's troubled life, through His holy life; of man's terrible death, through His meek death which overcame and destroyed alike our sorrow and death. The power of Christ's mercy to restore and save is illustrated in the story of the three councilors:

> There was once a law in India that a convicted criminal should be sent to an island from which he should never return unless one of the three councilors of the king would take his place. So it fell once that a man had become exiled who was well loved by these councilors, and notwithstanding their

great love, he was exiled and there remained many years. And at the last he sent messengers to these councilors praying them and beseeching them grace and help. But the first sent him answer and said:

"In my grace hope thou naught
For thou shalt have as thou hast wrought."

The second said:

"Thy guilt is great, and that is bad;
No remedy from me may be had."

Then the third sent word unto him and said:

"I will not, man, that thou die;
But with my body I will thee buy."

Estranged and spiritually alienated man can find in the first (Righteousness) and second (Truth) councilors no completely-redeeming strength, but only in the third councilors, Mercy—Christ's willing sacrifice of himself—do we have final hope.

The Life-Holy Man—the lif holi man

Christianity is possible on the practical level, so these preachers believed. Often their method is to dramatize contrasts in character. One of them depicts the four kind of human reptiles "destroying all this middle-earth." They are spotted adders, with poison under their tongues—deceitful folk that speak "as fair before their fellow Christians as if they would embrace them, and as soon as they have turned away" . . . pull them to pieces; black toads, hugging the earth—men who stick close to their greedy pile of earth-treasure; yellow frogs, the lechers who array themselves in "saffron clothes" and powders; and the crabs, afflicted with contrariness. A twinkle of eye must have accompanied the fable that explained the last category,—

Said the old crab to the young one, "'Wherefore swimmest thou not forward in the sea as other fishes do?'"

"Dear mother, swim before me and teach me how I shall swim forwards."

And she began to swim forward with the stream and always swam backwards.

So Age passes on to Youth its crabby old "orneriness." The shortcomings of Christian folk are being addressed in such sermons as these. But the shortcomings never outweigh the possibilities of noble and devout living in the everyday. Works of physical mercy, like sheltering the homeless and comforting the sick, must be combined with works of spiritual (goostely) mercy such as praying heartily for friend and foe, forgiving wrongs done to thyself; suffering reproach for the righteousness of God's law. The life-holy man shall have at last youth without old age, health without sickness. He shall look upon *Goddes blessed face, that is so bryght.* Eternity will fulfill the incompleteness of earth.

Is The Teaching Sermon A Curious Antique?

In conclusion, this investigator goes on record with the conviction that far from being a curious product of another day, the Teaching Sermon is a strong rank in the ongoing march of historic Christian preaching. Immeasurable values abound in it—homiletic and devotional. It is not an antique of a lost language, but a technique conveying much valid religious insight.

People in any congregation in the Twentieth Century appreciate a one, two, three sermon—that is, a sermon wherein the points are well-defined, a sermon that teaches. Remember what Browning wrote?—

I say the acknowledgement of God in Christ
Accepted by thy reason solves for thee
All questions in this world and out of it.

Human reason still must be instructed, line by line, precept by precept, if there is to be a real acceptance of Christian truth. Wise is the preacher who becomes a teacher-preacher and whose sermons are teaching sermons.

Make the Most of Your Reading!

The Rev. William A. Cousins
East Rockaway, New York

NO matter what heights of fame a minister may reach or what genius of mind he may display, there is one job he never dares neglect so long as he works with words or speaks to people. That job is the stimulating and often wearying one of reading which forms so large and so important a part of his work. The halcyon days never arrive when books may be safely laid aside and forgotten. The time never comes when there is no need to scan a crowded page or absorb printed material. No job is more endless, and none more important.

While other tasks may be pushed aside or completely forgotten, reading can never be temporarily ignored or sorely neglected unless the quality of our work is to suffer greatly. Constant reading stimulates the sluggish mind and makes preaching a joy for the minister and listening a pleasure for the parishioner. After a few minutes of speaking, the fact becomes immediately evident to the people whether a man is offering the accumulated wealth of a well stored mind which has been quickened by the inflow of new ideas and lofty thoughts, or if he is just offering what few odds and ends he may have picked up in haphazard fashion and hasty manner.

Robert South, the seventeenth century divine, has a pertinent word for us here. Though written three centuries ago, his words still ring with truth. Ridiculing the Puritan's lack of learning and taking issue with their belief that spiritual experience made unnecessary the development of mental faculties, he ably speaks about our own deficiencies in the matter of nourishing the mind and warns us about the ultimate outcome. "There be some who say study is unnecessary for a minister; they will preach only their own experience. When such is the case the hearers will quickly have more than sufficient experience of their confidence and impertinence."

I

If monotony is to be avoided and wide sympathies are to be cultivated, individual associations and experiences must be supplemented. The days of our years are much too short for a single individual to experience all the things that could possibly nourish the spirit or warm the heart. The gateway leading to depth of insight and breadth of sympathy is the printed page. Through reading you can stand in the other fellow's shoes without actually putting them on, and you can soon graduate from "the school of hardknocks" and learn just as much without being spiritually and emotionally beaten to death in the process. The experience sharpens the mind, quickens the emotions and broadens the outlook.

The great danger of neglect is the disastrous effect it has upon our mental bank accounts. Continuous deposits must be made in our bank of ideas if we are to keep drawing out. The mind and the bank account operates in much the same way. You must put something in if you are going to draw something out. Failure to balance heavy withdrawals with adequate deposits exhausts the mind's fund of ideas and leaves a man mentally poverty stricken. To be overdrawn mentally is just as painful an experience as to be overdrawn financially. The way to avoid that unenviable state of affairs is to accumulate a wealth of ideas and impres-

ions and observations by making regular nd substantial deposits.

Since reading is so time consuming and o important for effectiveness in our vork, certainly the better part of wisdom s to master a few techniques that will elp us make the most of it. There is a echnique for everything these days, even or getting the most out of our reading. Here are a few simple suggestions that nay well help you make your reading pay ich dividends. If you wish to increase our effectiveness whenever you pick up ne printed page, try these suggestions or making the most of your reading.

Start by scheduling your time. The day s past when a minister can afford to be nconcerned about the matter of time. ctivities and meetings and pastoral conerns have so greatly multiplied that a wenty-four hour day is barely sufficient o complete the necessary work of the ninistry. Spare moments are rare occurence for the conscientious. Squeezing ut time to read in order to store your nind with great thoughts will require rst-rate organizational genius. Don't ret, you're entirely capable of it.

Utilize the odd moment. A good way o begin is to place a book near your easy hair or in the car. It's handy there whenver you sit down. Slipping one into your oat pocket may be tempting when you o to a meeting but the practice is disurbing to the speaker and will not help ou win friends or influence people. Many man has cultivated his own version of ne upper room and has utilized the one ot in the home guaranteed to give priacy, making bathroom bookshelves increasingly common. Whatever you do, nake your reading time. You must in rder to survive intellectually amid the ressing concerns and multiple cares of busy parish.

II

Set your mind to read purposefully. andom and passive reading seldom pays ch dividends unless you are just readng to get back in the swing of a long eglected practice. Always remember that you left the province of pleasure reading the first day you began to preach. You've got to be a "dyed in the wool" capitalist when you pick up the printed page. Always keep the profit motive in the forefront of your mind. Don't let anything or anybody stop you. Make it pay off. Read for profit. Set your mind to get something worthwhile out of it.

Learn to scribble. Mark up the pages. Better be careful here. If you are using a borrowed book, librarians and the reading public will not appreciate your hieroglyphics. If the book is your own, don't hesitate a moment. That's what books are for, tools to be used. Not as much care needs to be exercised with magazines. Go through them with pencil and scissors in hand. Mark what interests you. Make future reference marks. Learn to skim over material of doubtful relevance. There's real wealth in the pages of most magazines. When you have finished reading, go ahead and tear out the material you want to file for future use.

Boil down the material you have read until the ideas have become crystal clear. Don't try to swipe another man's words. Make the ideas your own. Your own words are just as good as the next fellow's and are more suitable for you to use. What you need and what is rightly yours is the idea that is being expressed. After all, the function of the printed page is to share ideas, observations, impressions and experience. Restating the idea in your own words helps you to remember it more easily and makes it more nearly your own. In time the ideas you have borrowed will become modified and fused into your life and thought. Carlyle has expressed it this way, "That man is the most original who is able to adapt from the greatest number of sources."

III

Read widely. "Get thee out of thy country" is a good text to remember in regard to reading. One of the greatest sins of the ministry is to confine reading purely to the field of religion. Of course, popular psychology is getting quite a rush

these days. Quality work in the pulpit, however, demands a mind familiar with many fields. The whole province of knowledge is yours to explore. Don't confine yourself to one or two fields of interest. Freshness and variety, cardinal virtues of sermonic work, are more easily maintained by reading far afield. Since the church thrives on tradition and custom, and since we are the defenders of the past as well as the guardians of the future, there is great danger in becoming set in our ways and hidebound in our thinking. Fresh and original approaches to our problems can be gained by reading afield.

Learn to make the old fashioned application. At one time ministers were masters of the art. You need to become efficient in it too. An idea is worthless unless you put it into action. You're fortunate here. Just about everything is grist for a minister's mill. In almost any printed medium there is relevant material which can be used. Ideas and illustrations will fairly leap from the page. Don't overlook anything. Even advertising can be useful. Ads, like preaching, depend to a great extent upon "picture thinking" to put the message across and sell the product. Valuable material and rich illustrations are easily accessible and quickly catalogued from advertising. The main thing to ask yourself as you read is, "How can this material be used?"

Become articulate. Express your opinions. Write to editors. Your opinions are worth more than you think. Don't for a moment wail about the quality of articles and magazines and books, or about particular issues being discussed in public unless you are willing to set forth your views. Reaction to the printed word helps editors to feel the public pulse and guides them in selecting interesting material. Reaction to public opinions helps shape thought and influence decisions. You work at a profession whose trademark in the popular mind appears to be "the open mouth." Don't close it now! Dynamic minorities articulate in their expression exert a tremendous influence.

Save the notes you have made. They make excellent reference sources. Just about the time you throw them out you will find a relevant word that was not immediately applicable but which could be used now that you have destroyed it. Don't forget, your memory is pretty long after all. It is painful to recall that you've consigned worthwhile material to the junk heap which could be used to good advantage in solving a problem or in sharpening your sermon. True, it is hard to find your way through a mass of material that gathers dust and seems to serve no purpose, but the effort involved is worth the trouble if you find something of use.

Above all try to remember what you read. It's an easier habit to learn than you may imagine. Memory, like everything else, can be cultivated. The best way is to get in a mood of relaxation and then mull over in your mind what you have just read. The revival of the mental image makes much of the subject matter stick to your mind and easy to recall. What you are interested in and what you are in doubt about, recheck and visualize it afresh.

The next time you open a book, pick up a magazine or leaf through a paper keep these suggestions in mind and try to make the most of your reading. Concentration will help bring some of your own ideas to the surface of your mind and increase your dividends. If you do mull these points over in your mind, you may be pleasantly surprised at the result. Your people will be too. No matter what method you use, put your mind on the job and make your reading rewarding. It's worth a try, isn't it?

The Sacraments in Protestantism

The Rev. Chalmers Coe
Boston, Massachusetts

IT happened one day that two Lutheran clergymen were riding on a train. One was the editor of a Missouri Synod church paper, the other a minister of the far more liberal United Lutheran Church. The latter, in a moment of guile, extended to his friend a manuscript on The Lord's Supper and asked him to read it, suggesting at the same time that it might prove to be a useful summary of Lutheran doctrine on the subject. The editor, after a perfunctory expression of interest, examined the document critically. When he had finished bestowing upon it the detailed attention that, I presume, only a Missouri Synod theologian can give, he observed to his companion that the digest was first-rate, accurate at every point, and that he would like to publish it in the next issue of his magazine. "By the way," he asked, "who wrote this thing?" And, to his astonishment, the United Lutheran pastor replied, "It was written by John Calvin."

One could draw any number of conclusions from that story. But the conclusion that fits my purpose is simply this: How is it that we Reformed churchmen, who in these days have come to regard any high sacramental doctrine as being purely superstitious, mediaeval, obscurantist—who, whenever we are asked to expound our interpretation of the sacraments, invariably begin by saying that "we do not wish to offend our Quaker friends"—how is it that we can be the spiritual heirs of a John Calvin whose own sacramental doctrine was so high that, so far as his theology of the Lord's Supper is concerned, he can be considered an ally of Lutheran consubstantiationism? Have we not, perhaps, been guilty of rejecting our Reformed heritage? Have we not, sometimes deliberately and sometimes unconsciously, been distorting our characteristic Protestant teaching?

I

I believe that we have. And before we make any detailed examination of either sacrament, it may be useful to consider the subject in rather general terms. We all know Peter Lombard's definition of a sacrament, as he put it in his "Sentences," that it is "an outward, visible sign of an inward, spiritual grace." And we are familiar, also, with the other and equally important Christian criterion of a sacrament, that it be the express commandment of our Lord Jesus Christ. On these two principles the Reformers based their revision of sacramental dogma, Luther holding that "Penance" was no sacrament because it had no necessary outward, material sign and that "Confirmation," useful as that ceremony might be, was no sacrament because our Lord had not expressly and literally commanded it as such. These two principles, as I believe, are far more than legalistic propositions; they are capable of provocative theological exposition, and a few comments on them both may be in order.

A. In these days many honest persons have come to regard the Christian faith as a "religion of the spirit," to use the term of Sabatier; particularly is this true of Protestants, who rebel against what they conceive to be the authoritarianism of Rome. Devout persons speak of the "material world" and the "spiritual world" as if the two were ultimately to be sundered and as if Christians were to occupy themselves primarily with the latter, regardless of their concern that "spirit" have a controlling influence over

"flesh." We speak of the heresy of the Marxists as consisting in their "materialism" and "atheism," and, again, of the Fourth Gospel as being the "spiritual gospel" or a "mystical tract."

Actually, as Sir Edwyn Hoskyns has shown, the concern and character of the Fourth Gospel are very different. Far from being spiritual exclusively, its purpose is to demonstrate that the spiritual has actualized itself in flesh upon the plane of history in Jesus Christ. The heresy of the Marxists, in the opinion of Professor Reinhold Niebuhr, is not materialism but idolatry. And David Read, chaplain of the University of Edinburgh, has summed up the issue very nicely by implying that the Christian gospel should not be described as a "spiritual" religion. It is, he says, a "holy materialism." So also P. T. Forsyth could remark, in his "Lectures on the Church and the Sacraments," that the grand revelation of the Christian faith is not "God is a Spirit" —which claim could be shared by many another faith—but, "God was in Christ, reconciling the world unto himself."

This holy materialism is the classically biblical theological motif. It opens the way, at least, to a sympathetic treatment of the theology of the sacraments. When one reflects, furthermore, that it is very largely Rome, with its reworking of Greek philosophical concepts, that has been responsible for ethical distinctions between body and spirit, it is clear that biblical Protestants should be more than ever reluctant to treat the sacraments as lightly and as cavalierly as they have in recent years. For the biblical point of view is quite uncongenial to such as artificial bifurcation of the fleshly and the spiritual.

B. The matter is no less significant when we look into the actual teaching of the Bible in respect of rites and ceremonies, as that teaching culminates in the expressed will of our Lord. The day is now over when Christians could take it for granted that the heights of Old Testament faith are to be found precisely at those points where sacramental observances are least in evidence. The prophets, according to F. S. Marsh, in "The New Commentary," would—with the possible exception of Jeremiah—have frowned upon modern attempts to turn them into mere haters of ceremonial; they are like St. John of the Apocalypse who, according to Chesterton, saw many strange creatures and monsters in his visions, but none so wild as one of his latter-day commentators. Their point of criticism was neither the presence nor the absence of solemn and formal religious functions but the perversion of them, and the necessity of divine righteousness in the lives of men. So far as God's holiness was concerned, a sacred meal or a holy washing depended for its efficacy upon the faith of the people and their response to the covenant-love of God. So our Lord Himself, far from rejecting outright the ritual occasions of the Jews, took part and probably with considerable frequency, in a kiddush-meal or a chaburah-meal with His disciples, notably on the occasion of the last supper. To turn Him, therefore, into a moral teacher after the manner of Gautama or a nineteenth century social reformer, neither of whom would have had much truck with forms, is the acme of distortion.

St. Paul declares, in the earliest piece of writing that we have upon the Lord's Supper, that he is only handing on to his readers what he has received as part of the most hallowed tradition, that "on the night on which he was betrayed," our Lord "took bread, and brake it." One may, of course, protest that the evidence of the New Testament for Christ's institution of the two sacraments is, unhappily, very scanty; and perhaps, for those who have little more at stake than their historical curiosity, the Apostle's argument may be decidedly unconvincing. Still, we can go back no farther into history than the teaching of the first letter to the Corinthians, if it is eucharistic doctrine we are looking for. Anyone, therefore, who differs with St. Paul as to the will of Jesus Christ in sacramental matters, finds of necessity that the burden

of proof is on his own twentieth-century shoulders.

So much, then, for the two factors which, strictly speaking, are the criteria of sacraments. The will of Jesus Christ is essential. So also is the material vehicle of God's grace. But I wish to advance an additional theory before going on to a separate treatment of each of the two "seals." Is it not the case that the highly commendable doctrine of the sacramentalism of all life demands, for its continuance and liveliness, upon the supposition that there are specific sacraments to begin with? I believe that a good brief can be made out for this opinion. Most of us are exceedingly appreciative of the teaching of the Friends, who insist that every experience and relationship of human existence has sacramental meaning: the daily work, the washing machine, the tennis court, the golf course even, and, naturally, the home. But one wonders whether or not their emphasis can possibly persist among the larger Christian population where Baptism and the Lord's Supper are not administered. An examination of those churches in which sacramental stress is now distinctly low reveals the extraordinarily interesting fact that, especially where such churches have been established for some time, their appreciation of Christian vocation, of Christian marriage, and of the place of Christianity in politics tends also to be rather low. In them faith has become a pious Sunday emotion, replete with gooseflesh of a saintly sort; but the members are hardly as aware as they should be of the universal and all-encompassing implications of New Testament Christianity for every day. Admittedly, there are other factors which have contributed to this lamentable situation —the immense upheavals in our social structure and the inertia that inevitably accompanies easily successful living being among them. But it is hard to suppress the argument that a recovery of due stress upon and proper instruction in the meaning of the sacraments would contribute vastly to a corresponding recovery of the doctrine of the sacramental nature of human existence as a whole. Baptism and the Lord's Supper are the twin foci round which the ellipse of universal sacramentalism forms.

II

So much in general. And now to Baptism, that peculiar phenomenon of churchly life which is so terribly hard to expound satisfactorily. Today, as most of us know well, the service is the stepchild of Christian worship, patronized and almost always misunderstood. We say it is a dedication on the part of parents of themselves and of their offspring, and relegate it to Children's Day with the pocket Testaments and the be-Sallmanned graduation certificates. It has become a festival of babyhood, and before long some logical minister will probably be giving the administration of it either to the child psychologist or to the Superintendent of the Sunday School. Infants are often christened with rose petals; and I have heard of one revivalist who altered the historic formula by saying, not, "I baptize thee in the name of the Father and the Son and of the Holy Ghost," but "Lo, I am with you." Which, as the Englishman Father Andrew has observed, may be edifying to a degree, but is hardly Christian baptism.

Let us be clear on one crucial point. Baptism, if it is to be a sacrament, must, whatever else it may contain, include as its chief component the action of God. Dedication is all very well. Indeed, the dedicatory element is essential, inasmuch as a sacrament is given to faithful and responding men rather than to unbelieving stones. Moreover the whole church or congregation, in which the parents carry on their Christian life and through which they gain their strength in Jesus Christ, should be present and cooperative in the offering of a child to God; Baptism is no hushed and private ritual to be performed at the kitchen sink. But the dedicatory aspect is a response precisely, and not primary constituent. God is active here. Granted, He is not conferring a magical property or power on the stuff called

water; namely, another stuff called grace, which is then at liberty to do its animistic work. Nor is He, at our plea, shifting His emotion toward a child, Hyde- and Jekyll-like, from loathing to love. But He knows that this "little child of wrath," to use Professor Haroutunian's affectionate term, has been born into a world, a solidariness, a society that is alienated from His goodness—as any man with eyes in his head can see; knows that the infant is involved, whether implicitly or explicitly is comparatively irrelevant, in the lostness and separation of that world; knows also that the child needs some claim, or cleansing, or renewal; knows, finally, that this "heir of the covenant of grace" requires to be brought formally, publically and forever into the redeemed society of Jesus Christ. In other words, he is aware—despite the disclaimers of recent generations—that, whereas that child may have committed no sin, it is involved in the Sin that haunts and plagues us all. And, according to His promise, He is prepared to act decisively upon that Sin. Let no one say that this is Roman doctrine, and that such a description of the sacrament involves the barbarous notion that, without the cleansing bath of Baptism, a dead child is doomed to Limbo at best. After all, even Thomas Aquinas held that "we may be limited to the sacraments, but God is not." Nor, I repeat, does this position necessarily carry with it the teaching that water is magically transformed; for what matters is God's way of acting through the water. The point at issue, to the contrary, is merely this: either God accomplishes His will in Baptism, through the operation of the Holy Ghost and the confirmation of His promise, or the sprinkling is no sacrament at all. Either His love is sealed to the child, a legacy of original sin alienation publicly superceded, a membership in the Church of Christ effected, or we are engaging in a kind of pious duplicity.

One last word concerning Baptism. Forsyth made a fine and useful distinction between Baptism "into faith" and Baptism "unto faith." For Protestants the second alternative is possibly more significant than the first. The completion of the baptismal act is in the future; more particularly, it lies in the day when the christened child, having come to relative maturity, vows and promises to carry upon his own person the responsibilities others have borne for him. On the other hand, he may reject his Baptism, formally disapproving of their action. I shall not here discuss whether or not his Baptism in infancy was either wise or valid. My purpose is simply to show that the sacrament is the beginning, not the end; done once, but achieved many times. And, although the event itself may be repudiated later on, a subsequent re-entry into the Church requires no second washing. For the period of wandering and of doubt has been part of one pilgrimage, looking to one conclusion and deriving from one origin. As Professor Cullmann reminded us several years ago in a small but fascinating volume, St. Paul says that Christ died once for us and implies that, by that token, we are baptized once also, and once only.

III

The Lord's Supper, though perhaps more open to popular understanding, has fallen to an equally low theological estate in recent years. It is, some hold, entirely a memorial service; although, to be truthful, they are not aware of the ancient and rich meaning of the term "memorial." And so, to many minds, its celebration means little else than a wistful remembering of Jesus; or, where our Lord is no longer the central and exalted figure of Christian worship, it comes to be a mere toast to our departed ancestors. The temperance movement, with its unhappy bequest of grape juice, and the modern concern for sanitation, with its lust for cleanliness and its individual glasses, have both tended to belittle the historic connotations of the supper. But these tragedies might have been surmounted. The fact is that we have come a long and declining way from the supernatural feast of Edwards and the "in, with, under,

above, around," of Luther. And so the people stay away, we are told, when they know it is communion Sunday, and Calvin's worthy goal of having the sacrament at the main service on every Lord's Day is long forgotten.

Few will deny that a reconstruction is desirable. Its chief building material must be the Reformation principle, however, it may be decorated and ornamented linguistically, of the Real Presence. Again, as in the case of Baptism, we cannot have a theology that analyzes bread and wine after the epiklesis to see, as if in a microscope, what substantial change has taken place; for Protestants it is action, and not stuff, that is crucial, as J. S. Whale and John Marsh have made clear. And we may not even wish to use an extra-biblical term like "consubstantiation," recognizing that its sponsor, Luther, was a mediaeval man who had perforce to think scholastically, as we do not. Still, whatever the language, the meaning of the Real Presence is vital to the Supper. God comes in Jesus Christ, under the form of a loaf and a chalice-full of wine. The loaf is fragmented, the wine lifted—even poured out—and as the people eat of the bread and drink the blood-like wine they are receiving, also, their true Lord and God and King. He is here in the congregation of His chosen middle-class, well-tailored, frustrated and confused Americans. He points back to the cross by which He rescued the world of men once and forever. He points forward to the "end" when the congregation will be feasting in God's everlasting kingdom. And, having done so, He sweeps the past and the future into the present and offers them in His own Person to those who have gathered to meet Him. The memorial summons up the event of nineteen centuries ago and makes it vibrant. The future hope plunges backward and into time and stands trembling and blindingly before our eyes. And so Christ opens the mouths of His servants and gives Himself to them as "a necessary food and nourishment unto everlasting life."

If this is the Christian doctrine of the Eucharist, there are several immediate and practical issues that invite our attention at once. One is, perhaps oddly, that the sermon itself must be given a new importance. No longer, on communion Sundays, can it be turned into a five-minute "meditation," subjectivist in its tone and without adequate biblical content. If Christ is truly present in the Supper, He must be truly present in proclamation also, and His people will require both homiletical conversion and homiletical instruction as preparation for communion. Second, our worship and ritual will no longer be ordered and governed by aesthetic considerations only: by so many lighted candles, and muted organ music designed to "create a mood." Newman, we are told somewhere, was never concerned with mere trappings; he believed too much. Only the religiously vague can afford prettiness and posturing in worship. Third, we shall be more cautious and thoroughgoing in our preparation of those who are candidates for membership in full communion in the Church. If the Eucharist contains within it the full range of Christian dogma, those who receive it must be given as adequate training as is humanly possible before they take it. This is not to say that the requirements for church membership will be intellectual; according to the New Testament the sole necessities are repentance toward God and faith in Jesus Christ, and not the mastery of certain theories. Still, if we are human we are rational also, and systematic teaching is therefore necessary to a true Christian life.

IV

To conclude, may I confess that all of this may be exceedingly commonplace? And yet the subject is noble, and calls for noble thinking. When we are confronted, as we are too often, with clergy who manufacture for their services an item called "the sacrament of friendship," the evidence is plain that we are dangerously impoverished in our understanding of the Gospel ordinances. To sum up, the contention of this paper has been that a

reconstruction in the theology of sacraments will turn upon two factors: the theology of "holy materialism" and a fresh approach to the scriptural point of view in respect of rites and ceremonies. It has been said facetiously that, if Calvin were to return to earth today, he would be Anglo-Catholic in sympathy. I think that in all probability, and if my opening illustration is well taken, that judgment is false. But it is surely the case that, in the present circumstances, he would hesitate for at least a moment before taking part in, for example, a Congregational communion service. And, while we are neither worshippers of men nor narrow confessionalists, it behooves Protestants to consider their origins. If the Reformers were right, and if their movement turned upon the immediate question of sacraments, it devolves upon us to acquaint ourselves once again with their opinions; and more, to share their devotion to the sacramental implications of the biblical faith.